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**Evangelical Visitor - October 06, 1969 Vol. LXXXII. No. 20**

John E. Zercher

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# Evangelical VISITOR

October 6, 1969



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WORLD LITERATURE SUNDAY—October 19



## EDITORIAL

### The Lakeview Landmark

It was not a "desert place" nor was the lake called Galilee but it will be a place of sacred memory to one hundred and sixty pastors and administrators who met at Camp Lakeview for three days late in September. This Seminar-Retreat was sponsored by the Board of Bishops and the Board for Missions. It was underwritten by ten laymen. The emphasis was on the person rather than the program; on men rather than method.

The Seminar was planned for pastors. The presentations would have limited interest for the general readership. But the experience of the retreat has a validity for each member of the Church and it is this we wish to share.

*There was the experience of the "journey inward."* The opportunity to come apart into a quiet place to look within and to listen to the Spirit and each other. How little time most of us spend in this aspect of our lives! Here is the time to examine our motives and our values. Here we can try to be real honest with ourselves. Hopefully, in the "desert place" we can be quiet enough to hear God's word to us.

*There was the experience of each other.* It happened in the small discussion groups. It occurred at the meals. It took place on the volley ball court and baseball diamond. It was realized in boat rides on the lake and as two strolled together through the rolling hills. It became real in the cabins and in the small prayer groups. Indeed some observed that this experience of each other may have been the most significant part of the seminar.

The value of experiencing each other is not restricted to pastors. How many broken relationships would be healed and how many divisions would be mended if Christians would experience each other. We distrust and fear and suspect our brother (and sister) because we do not know them. We know about them (too much) but do not know them and here lies the problem and in experiencing each other lies the answer.

*Then there was the matter of priorities.* Of all the demands on a pastor's time and energy what is really essential. It is necessary to back away from the routine in order to have sufficient perspective.

Nor is this a unique problem for pastors. Priorities are a universal and an individual matter. Each of us should consciously and within the context of our discipleship determine our priorities. If we do not do it consciously we will do it by default.

It applies as well to congregations. They cannot do everything so it is necessary to determine priorities. Unless

this is done deliberately tradition and precedent will determine priorities rather than mission and need.

Obviously we are too close to the Lakeview Retreat to evaluate its impact upon the life of our Church. But I would venture that it will be seen as a significant landmark in the life of the denomination and a mile-post on its journey.

We have known it all along. Indeed our name bespeaks it. But we realized it anew at Lakeview. *We are brethren!*

I believe that through this experience something deep has happened in the heart of the brotherhood. Something that will enable us to serve more faithfully as the body of Christ in this broken world in these troubled times. z

### From the Editor:

From the Editor:

October is Sunday School month for the Brethren in Christ as it is for many denominations. We have kept this in mind in the lead article "The Growing Sunday School." There is no magic formula for a stable growing Sunday School. The answer is a practice of the fundamentals - You will find them in the lead article.

Two major events affected the Brethren in Christ during the month of September - The U. S. Congress on Evangelism, September 8-13, and the Pastors' Seminar at Camp Lakeview, September 23-25.

The Brethren in Christ were affected by the Congress because eight of our ministers and one layman were present. Their influence will be felt throughout the church. Also the entire evangelical community was stirred and we will be affected by this. For those who could not go we have included in this issue excerpts from three of the major addresses to the Congress. It is a bit dangerous to choose from a paper random selections. However, it is probably less dangerous when the selections reflect a sympathetic attitude rather than a critical. I assure you these were selected out of appreciation and I trust do not misrepresent the thrust of the presentations. I encourage each reader to read carefully these pages. They are some of the most significant pages since we have been responsible for the paper.

The Seminar at Camp Lakeview is dealt with in the Editorial.

October 19 is Christian Literature Sunday. This is significant both at home and abroad. The difference is that here we have so much to read but read so little; while abroad they desire to read so much but have so little.

The Missions pages devote much of their emphasis to the overseas literature program.

A General Superintendent of the Wesleyan Church writes the feature used on the Pulpit and Pew page and its subject really concerns both Pulpit and Pew.

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# THE GROWING SUNDAY SCHOOL

Nelson W. Martin

In the year 1858, a young man organized a Sunday School in the city of Philadelphia. Although only twenty years old, he had great enthusiasm for the job. The first years were tough. He didn't have enough teachers or room, and people made fun. But the Sunday School grew. This man worked hard at it, even when he became a great merchant and later postmaster general of the United States. At one time, 4,000 pupils were enrolled in his school. Someone asked him one day, "How do you find time to do everything and still have time for church?" John Wanamaker, the famous merchant king, replied, "The Sunday School IS my business. All the others are just things. Years ago I decided this was God's work. I rely on His promise to 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'"

We need to share Mr. Wanamaker's vision of putting God's work first. We may not all aspire to have a Sunday School with 4,000 pupils, but our Sunday Schools must grow. We have a teaching ministry that needs to be enlarged. Here are a few guidelines.

## TO GROW—WORK

Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4. Matthew Henry, the well-known writer, said, "Whom God sends he employs, for he sends none to be idle." Sunday Schools will only grow as we personally get involved in inviting, visiting, and sharing the good news of Jesus Christ.

A critic recently said, "Nobody wants to work anymore. They want to come to church on Sunday morning, listen, and then go home to a week-long life of ease." This is unfortunately true in our society. However, maybe your Sunday School members haven't been enthusiastically challenged or trained to work.

Teach them some principles of visiting. Set aside time for sharing of testimonies and experiences related to visiting and witnessing. Above all, put prayer and work together. These two can be linked in a combination that will spell spiritual and physical growth for any Sunday School.

## TO GROW—PLANT

Remember our Lord's parable of the sower. As he went out to sow, some seeds fell among thorns, some on stony ground, and some were picked up by birds. Too many people stop there, saying, "That's exactly what happens to the seed we sow." But the Bible tells us some seeds fell on good ground. They brought forth much fruit. As we faithfully sow, God will give an increase and a harvest. It is our task to plant the Word, and leave the response to the moving of His Spirit on a life.

According to a recent survey, a large percentage of Sunday Schools are content to simply plant this Word in members' lives and the lives of their children. A growing

church can not just teach its own. It must have an outreach.

One of the best ways for church planting is to get to know your community. Perhaps a religious survey could be taken. In most suburban areas, large housing developments are springing up. One church has a "vacant house" committee. Their purpose is to watch for new comers at all new and vacant homes. They have a systematic plan for calling on these families, welcoming them to the community and church.

Recently our congregation, in observance of National Bible Week, gave a copy of the New Testament to every home in the community. This door-to-door contact can be valuable. Don't push yourself in or impose if you're not welcomed, but never be too much in a hurry to talk when the opportunity arises. There are hundreds of ways to plant your church in an area. Just as Christ sent the disciples out two by two, we can have a real ministry by praying and going as God directs. The hour is late and the task is getting greater. A church leader said recently, "Our national population is MULTIPLYING, while our Sunday Schools are merely ADDING to their attendance."

## TO GROW—SERVE

In this modern day of church suppers, bazaars, and bake sales, many people get the idea the church could not exist without them. Sometime ago a man told me bitterly, "All the church ever talked about was money. They kept pesting me about overdue pledges and financial goals until I quit. My wife and children can go if they want to, but I'm through!" Although this man probably didn't give his share, this is not the church's main purpose for existing.

Jesus said, "The Son of man came not to be ministered unto, but to minister, and give his life a ransom for many." Matt. 20:28. It is important to the Lord that our churches and Sunday Schools exist to serve. People with sickness or financial burdens can be helped. All the facilities and resources of the congregation should be at the disposal of anyone who needs assistance. This sharing is common among the church, but what about needy people around you. Make your Christian influence be felt by the way your members serve, in the name of Jesus Christ. In this way, it proves your church really believes what it teaches.

## TO GROW—PREPARE

Many Sunday Schools fail, even with the best outreach, publicity, and community service, because they don't prepare. Your Sunday School staff needs to be dedicated to teaching the Word in its truth. A child needs many years to physically develop and grow into a self-supporting adult. Many times spiritual babies have been brought into the church and left starve because of inadequate teaching and fellowship.

You need also to prepare in a physical way. If you plan to enlarge attendance, make sure you have adequate room and equipment. There is almost no situation as

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Mr. Martin, who does free lance writing, is a resident of Pottsville, Pa.



## The Church and Evangelism in a Day of Revolution

*Dr. Leighton Ford*

The strange plight of modern man is that while his knowledge is exploding, the whole idea of "true truth," truth which is the opposite of falsehood, is disappearing. In art, philosophy, theology and the total pattern of his thinking, 20th century man seeks to escape from reason. Everything is relative. This has led inevitably to a moral revolution, the shift from an absolute ethic to a situation ethic, from a morality based on God's eternal law to one based on man's personal "likes."

Neither pot nor pornography form the moral crisis of our time. That crisis lies in the widely-held assumption that no moral standard is really important. There have always been those who have violated society's moral codes, but has there ever been a generation which repudiated the very idea of *any* binding standard?

\* \* \* \* \*

Today revolution is fueled by the freedom drive which is surging up through the entire world of men—the struggle for identity, dignity, security, and equality. In America the flash points of the freedom revolution are poverty and racism.

The poor we have always had with us, but the gap yawns wider every year. The new factor is that poor people are learning that not every one is poor and that change is possible. Put a TV in a ghetto, let a slum mother see ads for low-calorie dog foods and electric toothbrushes when her baby has had his ears chewed off by a rat, and you've got a revolution!

\* \* \* \* \*

It is a shame of the Christian church that we have been so slow to face the demands of the Gospel in the racial revolution of our time. With some notable exceptions, we have moved only when we have been run over from behind. We have enjoyed, many of us, our privileged position at the "white hand of God."

What, you may ask, does this have to do with evangelism? Well, let me ask what kind of Gospel we are preaching when a church sends missionaries to convert Africans, but suggests to the black American that he go to his own church with his own kind? Why should the black man listen to us talk about a home in heaven when we refuse to make him at home in our neighborhood and our schools? What, I ask you, does this *not* have to do with evangelism?

\* \* \* \* \*

Christian conversion is so revolutionary because it is so complete. When a man meets Jesus Christ, God begins to heal all his broken relationships, to put him right with God, and with himself and with his fellowman. Today, when our churches are being torn apart between the so-called "soul savers" at one pole and the so-called "social reformers" at the other, it's absolutely imperative that we

keep in view the completeness of the Gospel and resist the temptation of both extremes.

\* \* \* \* \*

Our evangelism must insist that conversion is a beginning, not an end. Too often converts keep looking back to what happened when they were converted, instead of what happened next. We have sometimes said too blithely, "The best way to change the world is to get men converted." That statement has an important kernel of truth, but it can be misleading. The new birth gives the potential for personality change, but the change does not take place automatically. Conversion must lead to Christian growth.

At this point we must be realistic in the expectations we have for social change that results from personal conversion. Let's be very wary of saying that the preaching of the Gospel will solve all of society's ills. In the first place there is no Biblical warrant for believing that will happen. And in the second place we know there are "Bible belts" where the Gospel is preached and people are converted, but where there are built-in structures and attitudes of prejudice that change very slowly. That does not mean people are not converted, but it does mean that the Holy Spirit has a great deal of work to do in all of our hearts and minds *after* conversion.

\* \* \* \* \*

In the Bible, the basic idea of the church is not buildings, or programs, or budgets, but "people"—God's redeemed people. At the very beginning of Jesus' ministry His strategy was to gather a group of men who would continue, deepen, and spread His work. Out of all His followers He chose twelve into whom He could pour His life. What distinguished these men? First, they had a personal commitment to Christ. Second, they had a unique fellowship in Christ.

\* \* \* \* \*

If the church today is to be the agent of revolutionary evangelism, we must be clear that by the church we mean those who have made a personal commitment to Christ. You can train people to be evangelists who have a motivation to share Christ. But if people lack this motivation no amount of training will help. What such people need is an encounter with Christ.

\* \* \* \* \*

It's also essential that the church be able to give a convincing demonstration of fellowship in Christ. 400,000 young people went in mid-August to a music fair at Bethel, New York. Psychoanalyst Rollo May says that event "showed the tremendous hunger, need and yearning for community on the part of youth." Can these people find in your church and mine the thing that drove them to Max Yasgur's farm, the real belonging they were seeking? Are our churches "Bethels" where people are accepted and known as persons, whatever their bank account, or the color of their skin, or the length of their hair?

\* \* \* \* \*

Revolutionary evangelism will mean earning the right to speak to lives bruised and battered by social upheaval. Can the Gospel win a hearing for example, in the urban ghettos, where militants wear buttons saying, "I hate

Jesus," and where the Black Muslims say that Christianity is "whitey's religion"?

I asked this question this summer of several men who are giving their lives to the Gospel in New York's ghettos. Each of them agreed, *love is the key*. One said, "It's not until love is felt that the message is heard."

Evangelism must be love with flesh on, what Bill Milliken calls "tough love." We must echo Amos as well as Paul, Micah as well as Peter. Our message has got to combine the prophets, who called for repentance and justice, with the apostles, who called for repentance and faith in Jesus Christ.

Are the demands too great? A leader of Students for a Democratic Society recently said, "For S. D. S. people there is no summer vacation. We see ourselves working 18 hours a day forever. We're in this for a lifetime." Dare we have less of a reckless, joyful abandonment to the revolution of our God?

## Evangelism and the Renewal of the Church

*Richard C. Halverson*

The focus of this paper is the dormant potential of the local congregation when it is in fact an authentic New Testament community; when its corporate life vitally demonstrates the redemption and reconciliation professed and proclaimed; when it reveals through the quality of its internal relations the nature of the Kingdom of God; when its members deploy and dissolve into all the cosial structures surrounding them with benevolent and contagious love. Imagine the potential of the thousands of congregations represented in this Congress, if each were a warm, loving, sacrificial community of faith with members concerned for one another, fulfilling their priestly responsibilities one to another, and sensitive to the sick and alienated world around them. Suppose each were a "company of those who believed (and) were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common" (Acts 4:32, RVS).

Is this an impossible dream? It is Biblical! It is realistic! This is renewal! From such will flow the broadest possible outreach to a world conditioned to demonstration. The fact is, we have been so busy with individualism that we have developed a people oblivious to community as the essence of New Testament life. They neither aspire to it, nor are they convicted by its absence. We simply have not envisioned the potential of the local congregation when it conforms to the instruction and example of the New Testament. The great burden of New Testament exhortation is not to mission or evangelism as conventionally understood, but rather to each believer's role in the body—his responsibility to his brothers in the Lord, and their mutual interdependence.

\* \* \* \* \*

# THE CONGRESS

October 6, 1969

To be perfectly frank, we ought to rethink critically our traditional attitudes toward evangelism. If we should lay aside momentarily our conventional views for the purpose of rediscovering what the New Testament says about evangelism, we would probably be surprised at the few references to the subject as such. We would find it treated, not as a task to be done, a department of church life (which we have made it), not even as the primary role of the Church. Rather evangelism is something that is happening all the time when the Church is truly community, truly in fellowship, truly renewed and renewing.

\* \* \* \* \*

Why, for example, do we isolate and emphasize evangelism as being more important than the two great commandments which comprehend all the law and the prophets, to love God and neighbor? Why do so many who are zealously committed to evangelism, so often seem to disregard the explicit admonitions to: "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others" (Philippians 2:3-4, RSV.)

\* \* \* \* \*

The Christians of Uganda, Africa have been enjoying continuous renewal for many years. Their formula is simple. In the words of Dwight L. Moody, they "keep short accounts" with God and with one another. It is not difficult to imagine the impact of such honesty and love upon the unbeliever, and the effectiveness of proclamation and individual witness in such an environment. Reconciliation is continual—renewal is sustained!

\* \* \* \* \*

The trouble is we pastors are on the backs of the people so much of the time, we exhort them to witness and scold them for failing instead of feeding them so they will be healthy—rightly related to Christ and the community. Rebuke has its place, but the deepest need is for the nourishment which the "whole counsel of God" provides in authentic fellowship.

\* \* \* \* \*

At a time when men are searching for meaning in a dehumanizing, depersonalizing technological culture; when humanity suffers so destructively from alienation, languishes so desperately for community, the church alone, when she is the Church, offers hope. This is our unique, unprecedented opportunity—the pastor's golden hour.

## The Church and the Journey Inward

*Dr. Paul S. Rees*

Henry Drummond, the scholar evangelist, was once called the "prince of buttonholers," since he was forever engaging people personally about the meaning of life in Christ. Yet he was never a nagger, never a purveyor of evangelical cliches, never a slave of those evangelistic techniques by means of which you become a soul-winner "in four easy lessons," never the statistically-minded huntsman avidly waiting to notch another "victim" on the handle of his evangelistic pistol. What then? Sir George Adam Smith said that trying to describe his presence, his spirit, and his manner would be like trying to describe a perfume.

\* \* \* \* \*

Look across our land today. Wherever you find individuals, or groups, or congregations undergoing one of  
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# COME TO THE FAIR!

Doris Cober, Bihar, India

HEADS SWIVELED swiftly and fascinated dark eyes glued themselves to the strange spectacle of a foreign Memsahib, dressed in a sari, pushing a stroller carrying two light-haired children! I felt rather like an unwilling Pied Piper as a growing crowd came trooping behind us, trying to get a better view of us.

One of the braver men addressed me in Hindi: "Is that a *real* baby the little girl is holding?"

I laughed as I glanced down at the doll in Sheila's arms. "No, it is a doll, a rubber baby!"

Chuckles followed this and eager hands reached out to touch it. With difficulty I started the stroller rolling again and we made our way over the dirt path.

We were at the Singeshwar *mela*—an annual country fair located directly alongside a famous Hindu temple. Long ago this particular temple survived a bad flood; the buildings all around it were destroyed, and so now it is considered a very holy spot by Hindus. Thousands of people—some truly seeking peace, trying to gain merit for the life to come by making this pilgrimage; others, coming mainly to see the sights at the fair—come in steady streams during the eight days of the fair.

Shopkeepers are quick to take advantage of the situation by offering their goods in alluring array. We strolled along the "avenue" of the cloth shops where rainbows of saris fluttered in the breeze, past rows of tents showing all sorts of metal ware, past the tea shops where the displayed sweets were lavishly dotted with crawling flies. On we went—away from the shops to an open area where hundreds of elephants were staked. Creaking ox carts created a constant whine as they brought in loads of banana trees for the huge creatures to eat. Then back



Bimal Topna, worker from Saharsa Literature Center, heartily displaying his wares at Singeshwar *mela*. "Behold, a sower went forth to sow; and . . ."

again—this time past shops with gaudy trinkets and hair ribbons—to the temple.

The temple—where throngs come to perform the Hindu worship rites: offering gifts of grain, *ghee* (butter that has been boiled down to a liquid), flowers, money; bathing in the dirty temple pond. Surely after coming such great distances to do these rites, the gods will take notice, and *surely* our sins will be forgiven and we shall gain merit for our existence after death! So goes the thinking of the serious people crowding the temple area.

Then, over the bumpy path littered with refuse, past a small animal show, a large tent where a man was giving an illustrated lecture on ethics, past a burlesque show, we walked back to the Christian literature tent. Here several of our Christian men were displaying attractive literature in Hindi, Urdu, and English, telling of the way to find true peace through Jesus Christ.

Each of the big "shows" along the path had its own loudspeaker blasting full volume, with music playing, or with someone talking and trying to lure the passers-by to come and see the sights. And as long as our men kept a steady stream of talk or Gospel music going out over the loudspeaker, people kept coming. Then the noise stopped—and so did the people!

I stood and watched for a few minutes but the people stared at me instead of looking at the literature, and so I went into the back room and just peeked around the curtain—like a good Indian wife should!



Faces in the multitude.

After drinking some hot, sweet tea we climbed into the jeep and bounced the twenty miles home.

Barjora is ordinarily a quiet, peaceful place; and it seemed even more so after the hubbub of the *mela*. But I couldn't forget the crowds; and I wished it were possible to know what would happen to the Bibles, books, and tracts that had been bought at the literature stand. Do help us pray that the seed sown there will bear fruit for the kingdom of God in India!

Muslims call Christians "People of the Book," and one way that we live up to our name is in the selling of literature telling about the true God. In a nation where masses still are illiterate, the printed word fascinates the newly literate and those who can only listen to what is read to them. Thus they are not very particular about the *kind* of literature they get; they absorb whatever they can—whether it is Communist, Jang Sang ("India for Hindus only"), Christian, etc.

We Christians believe that we have a responsibility to make available literature that explains how to find Christ. And so we go to *melas* where people gather; for who knows the effect these Bibles, books, and tracts will have!

I wish I could have written about inspiring results, perhaps some conversions, which came about from these literature sales. But I just don't know about any such happening. How many times we long for fruit that we can see! But I have tried to give one facet of life in India just as it is.



The loudspeaker calling people to the Christian literature table. Workers tent in the background.

## THIRSTY!

From "Our Readers Write . . ."—in *Good Words*, December, 1968, published quarterly by the Brethren in Christ Church in Africa:

Dear Mrs. Zook,

I could be very happy if you can tell me how I can get a copy of "Good Words" every month. I am very much interested in reading it. It helps me to see and understand what other people have done for Christ.

Yours sincerely,  
Attalia Ndlovu

Mtshabezi T. T. College

Four sheets (printed both sides) issued quarterly—and of necessity featuring English and a vernacular language or two—doesn't provide very much by way of devotional reading or church news, does it? Contrast *Good Words* with *The Evangelical Visitor*! And then besides the *Evangelical Visitor*, we have a great wealth of other publications from which to choose that which helps to satisfy our souls and to stimulate us in spiritual things.

Many of the B in C in Africa have learned to appreciate their church paper. In the past some of the subscribers have thought they were missing some issues because they only received it quarterly. The time was so long between issues!

And then there was no issue for first quarter of this year.

The second quarter issue (June) carries an editorial from the editor, Anna Ruth (Mrs. Don) Zook, saying that ill health was making it necessary for her to give up the work with the *Good Words* paper. She further says, "As

we do not now know of a person to fill this position, it may be several months or more before you receive the next one. Meanwhile, please pray that the right person will be found to carry the responsibilities of editing this paper."

What can we do to help?

The chief problem at present seems to be a matter of personnel, of being able to release qualifying personnel for the task of editing perhaps six issues a year and eventually moving to a monthly basis. The editorial Staff must include capable Africans and missionaries acquainted with African life—able to interest Africans in writing suitable material—to train writers as opportunity affords.

A recent Executive Board meeting in Africa outlined the future assignment of Brother and Sister Fred Holland—still on furlough in the States—as follows: "Decided that on arrival Brother and Sister Fred Holland be assigned to Sikalongo Mission to assume teaching duties in the Choma Bible Institute and that Brother Holland assume duties as the principal and Sister Holland also assume duties as editor of *Good Words*." (Sister Holland was Editor for several years before this furlough)

We can pray for Grace Holland, we can pray for more laborers, so that experienced helpers may be released from other duties to serve on the staff—both nationals and missionaries. We need to tarry in the presence of the Lord of the Harvest so that His will concerning this most strategic literature witness and ministry may be known and fulfilled.

BCM Office



## It Would Be Chicken to Leave

Jerry Aaker

Director of Program, Vietnam Christian Service

I wake up in the middle of the night with my heart in my throat, pumping wildly, wondering what that burst of small arms fire was. Does it mean a battle is coming? Is it a jumpy sentry? All through the week we live in tension—then into the second week—asking how many more days will it last? The rumors run wild, and each time a group of people gather and talk too long together they come out having frightened each other more than gaining the comfort we had hoped for, or the spark of hope from a good report.

Everyone fears the war has taken a different twist. Now the Viet Cong seem to be killing more indiscriminately and retaliation from “friendly forces” is vicious.

We have good intentions—we came here to help—but now our hands are tied, it seems. We can do so little; we feel frustrated, discouraged. We joke together, but our talk belies an inner anxiety. No one dares verbalize how profoundly he wishes he weren't here. It would be chicken to leave—after all, we're “committed Christians.” They tell us *we* are the church at work here; *we* are its presence among the suffering here. How pathetic, we say to ourselves, as we realize how impotent we are. How weak we are compared to the massiveness of this conflict. How the forces of destruction seem to overpower the forces of peace and love.

I saw a thousand homes that had been destroyed in a day. I listened to the stories of fellow workers who had lived through terror, where women and children were shot in the back of the head and bombs fell from planes going 400 miles an hour. I saw the faces of Vietnamese as night drew near and they wondered if they would see the morning. I heard the proclamations of a “glorious victory”—25,000 “enemy” killed in a week. Think of it—25,000—should that make us proud? I saw refugees and watched the statistics climb—200,000 in one city. When the numbers go so high my confused mind fails to comprehend. I read the letters from worried parents and choke up as I realize how they are worrying. I feel the house shake and the windows rattle as bombs fall.

Now to pick up the pieces we must stretch our creativity to its utmost. There's a job to be done and we start in slowly with some false starts and many frustrations. Days pass in which we are unable to do anything because of security. But little deeds done mean a lot in this place now. Some of our people start hauling firewood to refugee centers, bring water to bombed out areas or bread to the needy.

We lay bigger plans for one area, at the same time as we have to make decisions to pull out of some of our up-

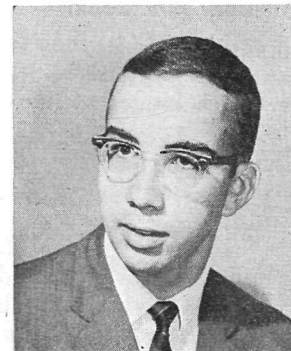
country projects. VNCS'ers came away from these projects after eight terror-filled days with only the clothes on their backs. It would be impossible to return there for months. There will be no working there now even though there will be immeasurable suffering among the people from what is to come.

The program has taken a turn in one after another of our project areas, and we must report that in many ways we can do much less now, even though the urge to do more and the financial backing pours in from around the world.

We are re-evaluating, thankful that all our people in VNCS are safe and well. We are saddened by the death of six missionaries, two of whom were good friends. We are saddened by the destruction of large parts of towns.

I have no conclusions, just thoughts and feelings. But after a while we stop to think of the presence of God. If we really believe that all things work together for good, for those who love Him, then we must try to decipher some sense from this confusion. How does this and where do we *now* fit into the infinite scheme of things?

To Serve  
in  
British Columbia



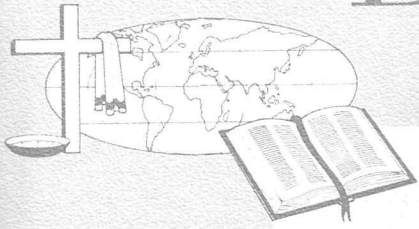
Marlin K. Stoner, who has volunteered for a two-year assignment at the Woodlawn School in British Columbia, Canada. He will be teaching the mentally retarded.

Marlin is a graduate of Messiah College and a member of the Morning Hour Chapel, East Berlin, Pa.

### A Tip for Teens

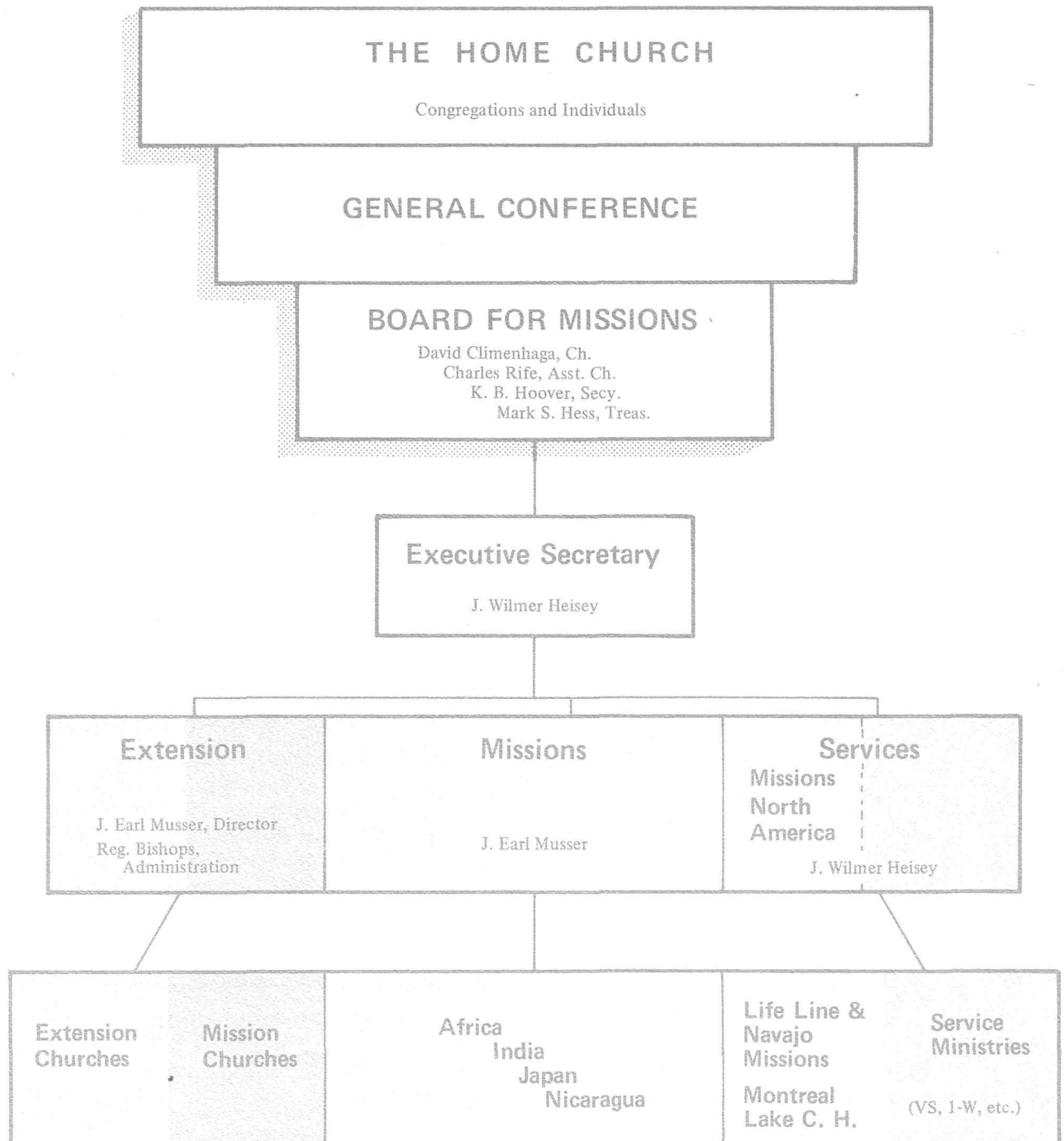
“God is more interested in making you what you ought to be than in giving you what you think you want.”

# Brethren in Christ



## *The Missions Program*

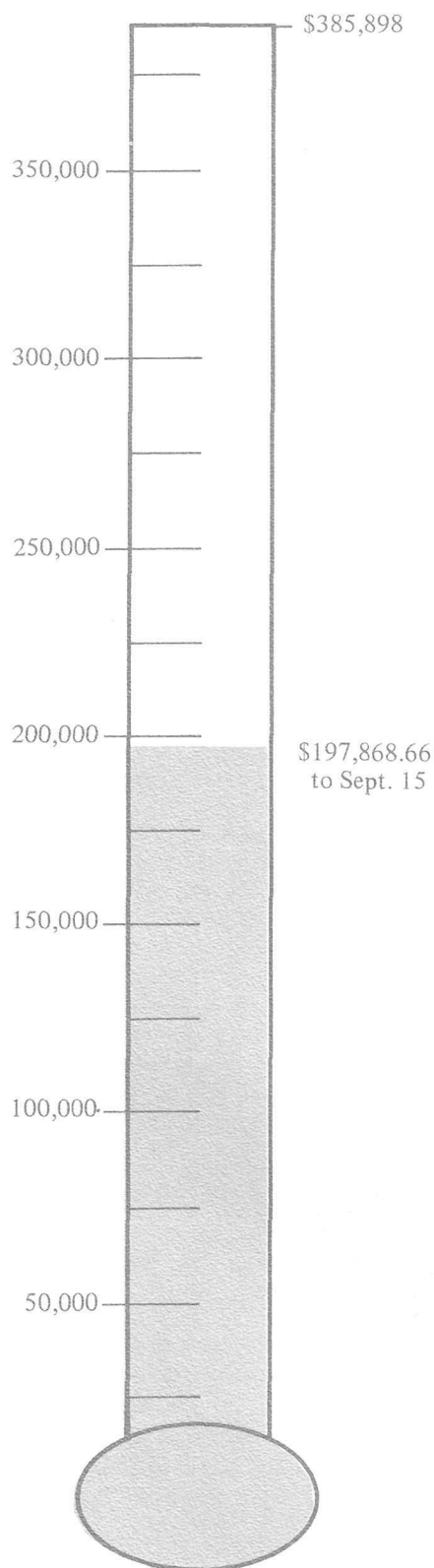
# MISSIONS



October  
Fourth Quarter  
1969



# 1969 Budget Thermometer



With 3½ months to go we are more than 3% behind last year.

## What Your Support of MISSIONS Does:

(See administrative chart,  
page one)

### MISSION CHURCHES

Give assistance to twenty-five units in United States and Canada.

### EXTENSION CHURCHES

Fifteen "extension" churches are being supported to the extent that they can launch aggressive church programs with a view to full "conference church" status.

### MISSIONS (Overseas)

**Africa**—Since 1898 the Brethren in Christ have been sowing and watering. Today national churches are emerging in Rhodesia and Zambia. Our Missions thrust supports the young church through EVANGELISM, EDUCATION and MEDICAL ministries.

**India**—Our ministries touch five different segments of Indian society: In North Bihar we share in the developing Church which includes people of three different ethnic backgrounds. EDUCATIONAL programs, EVANGELISM, and MEDICAL facilities as well as literature programs are sponsored. In Delhi there is a ministry to university students and in Bangalore we share staff for the significant Far East Broadcasting Associates in India.

**Japan**—The ministry to this highly educated and cultured people takes the form of personal witnessing and Bible study groups which form into worshipping units. Our ministry is on the western side of Honshu as well as in Tokyo, world's largest city.

**Nicaragua**—The newest "overseas" field, an aggressive program of evangelism has already brought into being the beginnings of several congregations.

### MISSIONS (N. America)

**Life Line**—In the city of the Golden Gate our ministry represents one of the most highly respected ministries to men who have lost their way.

**Navajo Mission**—In the arid southwest a program among North America's largest Indian tribe includes EVANGELISM, EDUCATION, and MEDICAL ministries.

**Montreal Lake Children's Home**—In northwest Canada a new Brethren in Christ witness to Indian children has been launched through the acquisition of a home formerly operated by the Northern Canada Evangelical Mission.

### SERVICE MINISTRIES

Voluntary Service programs for men and women are sponsored in many places at home and overseas including projects sponsored by the MCC. Draft counseling for young men is provided and assistance and aids are offered for peace education. Service ministries is an instrument for the nurture and development of DISCIPLESHIP.

*Let's support MISSIONS as if it were a matter  
of LIFE or DEATH, which it is!*

Brethren in Christ Missions  
Box 149  
Elizabethtown, Penna. 17022  
Phone (717) 367-7045

Brethren in Christ Missions  
R. 1  
Stevensville, Ontario, Canada  
Phone (416) 382-2641

# Brethren in Christ Missions Directory

Fourth Quarter, 1969

## MISSIONARY PERSONNEL MISSIONS

### Africa

Field Secretary: P. O. Box 223, *Bulawayo, Rhodesia, Africa.*

Rev. and Mrs. Ira M. Stern

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Bishop and Mrs. Alvin J. Book

Edna M. Switzer

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Ekuphileni Bible Institute: P.B. M 98, *Bulawayo, Rhodesia, Africa*

Rev. and Mrs. Luke L. Keefer

Anna J. Graybill

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Rev. Donald R. Zook

Matopo Book Room: P.O. Box 554, *Bulawayo, Rhodesia, Africa.*

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Lawrence Mummau\*

Mildred E. Myers

Lois Jean Sider

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Ruth E. Hock

Nancy J. Kreider

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Wesley Frey\*

Erma Jean Gish

Evelyn Noel

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Phumula Mission Hospital: *Private Bag T 188, Bulawayo, Rhodesia, Africa.*

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Martha Lady

Donna L. Sollenberger

Wanezi Mission: *Private Bag S 180, Bulawayo, Rhodesia, Africa*

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Rev. and Mrs. Carl Ginder

Mr. and Mrs. Carl L. Knepper

Miriam L. Heise

Ellen R. Hoover

Richard Martin\*

Sharon L. Weisser

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Ruth Bert\*

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Mr. and Mrs. Klaus Bergmann\*

Dale Bicksler\*

Ronald Book\*

J. Ray Heisey\*

David F. Kipe, Jr.\*

Ted E. Mitten\*

Carl Raser\*

Allen Stutzman\*

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Fannie Longenecker

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Doris Stern\*

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Mr. and Mrs. Curtis R. Nissly

Mr. and Mrs. Charles Starr\*

Anna Kettering

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Rev. and Mrs. A. Graybill Brubaker

Mary Olive Lady

Edith E. Miller

Macha Mission Hospital: *Private Bag 11xc, Choma, Zambia, Africa.*

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Eva M. Byers\*

Mary E. Heisey

Eva Mae Peters

Judy Sholes\*

Nahumba Mission: P. O. Box 173, *Choma, Zambia, Africa.*

Rev. and Mrs. David M. Brubaker

Sikalongo Mission: P.O. Box 131, *Choma, Zambia, Africa.*

Mr. and Mrs. Stephen S. Fisher

Shirley A. Heisey

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Rev. and Mrs. Harvey R. Sider

Saharsa Mission: Mission House, P.O. Saharsa, N. E. Railway, District Saharsa, Bihar, India.

Esther G. Book

Erma Hare

Barjora Mission: P. O. Barjora via Tirbeniganj, District Saharsa, Bihar, India.

Rev. and Mrs. James R. Cober

Madhipura Mission: P. O. Madhipura, N. E. Railway, District Saharsa, Bihar, India.

Dr. and Mrs. Henry L. Kreider

Leora G. Yoder

P.O. Purnea, District Purnea, Bihar, India.

Rev. and Mrs. John R. Sider

Bangalore: F.E.B.C.—India, 7, Commissariat Road, Bangalore 25, India.

Rev. and Mrs. Allen S. Buckwalter

12/A Underhill Lane, Delhi 6, India.

Rev. and Mrs. Joseph B. Smith

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Mr. and Mrs. Timothy Botts\*

2 Ku, Nishiichi, Toyota Cho, Toyoura Gun, Yamaguchi-Ken, Japan.

Rev. and Mrs. Marlin E. Zook

15-10 Honmachi, Yamanota, Shimonoseki-shi, Yamaguchi-ken, Japan.

Rev. and Mrs. Doyle C. Book

### Nicaragua

Apartado 1044, Managua, Nicaragua, C. A.

Rev. and Mrs. Howard Wolgemuth

## MISSIONARIES ON FURLOUGH

Rev. and Mrs. Mervin Brubaker, Route 2, Mechanicsburg, Pa. 17055

Rev. and Mrs. Lamar F. Fretz, R. 1, Stevensville, Ont., Canada

Miriam Frey, enroute to Rhodesia

Rev. and Mrs. Chester R. Heisey, 1263 Sandra Court, Upland, Calif. 91786

Rev. and Mrs. Fredric L. Holland, R. 1, Box 241, Clayton, Ohio 45315

Dr. and Mrs. Lowell D. Mann, 8 W. Bainbridge St., Elizabethtown, Pa. 17022

Dr. and Mrs. J. Myron Stern, 79 E. Cavalier Drive, Cheektowaga, N. Y. 14225

Rev. and Mrs. Peter A. Willms, Messiah College, Grantham, Pa. 17027

Dr. and Mrs. Robert K. Worman, 95 Burroughs Drive, Snyder, N. Y. 14226

### United States

New Mexico (Navajo Mission)

Bloomfield, N. M. 87413

Dr. and Mrs. Marion J. Heisey

Dr. and Mrs. Robert H. Smith

Naomi T. Brechbill\*

Martha B. Dodson\*

Rosa Eyster

Martha Hess\*

Marilyn Heisey\*

James D. Helems\*

Erma R. Hess\*

Jean C. Hoffman\*

Oren L. Hofstetter\*

Anna Marie Hoover

Eunice Hoover\*

Mr. and Mrs. John R. Leisey

Richard W. Long\*

Mr. and Mrs. John P. Ludwig, Jr.

David L. Miller\*

Sandra Lee Neyer\*

Stephen A. Potteiger\*

Ninita Schmucker\*

Elsie L. Stauffer\*

Mr. and Mrs. Donald R. Stutzman\*

Kathleen Thuma\*

Marion Winger\*

Interpreter

John Peter Yazzie



**San Francisco (Life Line Chapel)**  
422 Guerrero St., San Francisco, Calif. 94110  
Rev. and Mrs. Paul Hill, Supt.  
Norma Burkholder°  
Emma Jean Heisey°  
Kathy Vobora°  
Lynn Weldon°

**San Francisco (Life Line Mission)**  
917 Folsom St., San Francisco, Calif. 94103  
Mr. and Mrs. Charles Sturgill  
Premnath S. Dick°  
David S. Hastings°

#### Canada

**Montreal Lake Children's Home**  
Timber Bay, Sask.  
Mr. and Mrs. Ronald Bowman  
Eldena Balzer  
Edna Dyck  
Mr. and Mrs. William Ens  
Kenneth Heise  
Allyson Merriman°  
Mr. and Mrs. Raymond Sider

#### MISSION CHURCHES

#### Canada

**Paddockwood (North Star Mission)**  
Rev. and Mrs. D. Maurice Moore  
(Box 64) Meath Park, Sask., Canada

**Port Rowan (Walsingham)**  
Walsingham, Ont., Canada  
Rev. Leonard Chester (R. D. 1)

**Virginiatown**  
Virginiatown, Ont., Canada  
Rev. Eldon Byer (Box 362)

#### United States

**Allisonia (Farris Mines)**  
Allisonia, Va. 24310  
Rev. Russell Jennings

**Blairs Mills**  
Blairs Mills, Pennsylvania  
Rev. William Swartz  
(Mifflintown, Pa. R. 2, Box 243, 17059)

**Blandburg**  
Blandburg, Pa. 16619  
Rev. Thomas A. Bouch (Box 55)

**Bronx (Fellowship Chapel)**  
246 E. Tremont Ave., Bronx, N.Y. 10457  
Mr. and Mrs. Kenneth Winger (Supt.)  
Rev. Harold Paulus, Pastor  
Mr. and Mrs. Rodney Good°  
Dale McGallicher°  
Anna Peachey°  
Jay Poe°  
Esther Robinson  
Carlos Rosado°  
Roy Shelly°  
Wayne Steffee°  
Sonja Stump°

**Brooklyn**  
203 Spencer Street, Brooklyn, N. Y. 11205  
Rev. and Mrs. Cecil Loney

**Callaway (Adney Gap)**  
Callaway, Va. 24067  
Rev. Larry Strouse

**Cincinnati**  
2951 Sidney Ave., Cincinnati, Ohio 45225  
Rev. DeWitt W. Engle

**Columbia (Millerfields)**  
Columbia, Ky. 42728  
Rev. Atlee M. Hershberger  
(R. 3, Box 157, Columbia, Ky. 42728)

**Dayton**  
831 Herman Ave., Dayton, Ohio  
Rev. Ohmer U. Herr  
(R. 1, Box 241, Clayton, Ohio 45315)

**Carlin (Bloomington)**  
Carlin, Ky. 42739  
Rev. Harold M. Wolgemuth

**Hillman (Maple Grove)**  
Hillman, Michigan 49746  
Rev. L. Eugene Wingert (R. 1)

**Hillsville (Bethel)**  
Hillsville, Va.  
Rev. Dale Jennings

**Hunlock Creek**  
Hunlock Creek, Pa.  
Rev. Ross Morningstar  
(331 Vine St., Berwick, Pa. 18603)

**Ickesburg (Saville)**  
Ickesburg, Pa.  
Rev. Milford Brubaker  
(R. 2, Newville, Pa. 17241)

**Knifley (Knifley Chapel)**  
Knifley, Ky. 42753  
Rev. Atlee M. Hershberger  
(R. 3, Box 157, Columbia, Ky. 42728)

**Little Marsh (Jemison Valley)**  
Little Marsh, Pa.  
Rev. Samuel K. Oldham  
(R. 1, Box 30, Little Marsh, Pa. 16931)

**Llewellyn**  
Llewellyn, Pa. 17944  
Rev. Larry Steffee (Box 117)

**Mt. Holly Springs**  
Mt. Holly Springs, Pa. 17065  
Rev. Ernest U. Dohner  
(Box 32, Grantham, Pa. 17027)

**Salem (Labish Community Church)**  
4522 Scott Ave., N.E., Salem, Ore. 97303  
Rev. Art Cooper (4306 Scott Ave., N.E.)

**Sheboygan**  
1325 Carl Ave., Sheboygan, Wis. 53081  
Rev. Tyrus R. Cobb

**Three Springs (Center Grove Chapel)**  
Three Springs, Pa. 17264  
Rev. Marion Walker (R. 1) Box 69-A

**Uniontown (Searights)**  
Uniontown, Pa. 15401  
Rev. Wm. H. Martin  
(Box 67, Chestnut Ridge, Pa. 15422)

#### EXTENSION CHURCHES

#### Canada

**Delisle (Community Chapel)**  
Delisle, Sask., Can.  
Rev. Lorne Lichty (Box 212)

**Hamilton (Ridgemount)**  
Cor. of Jameston and Caledon Sts.,  
Hamilton, Ont., Can.  
Rev. J. Allan Heise (18 Amanda St.)

**Saskatoon (Massey Place)**  
Saskatoon, Sask., Can.  
Rev. Ronald Lofthouse (1 Malta St.)

#### United States

**Baltimore (Marlyn Avenue)**  
611 S. Marlyn Ave., Baltimore, Md.  
Rev. Hubert Stern (925 Homberg Ave.,  
21221)

**Colorado Springs (Mountain View Chapel)**  
2507 E. Buena Ventura, Colorado Springs,  
Colo. 80909  
Rev. Keith Ulery (1425 McArthur)

**Dearborn**  
4411 Detroit St., Dearborn Heights, Mich.  
48125  
Rev. Walter S. Lehman (4015 Culver St.)

**Hagerstown (Paramount)**  
Hagerstown, Md. 21740  
Rev. J. Ralph Wenger  
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Rev. John K. Stoner  
(1803 Mulberry St. 17104)

**Harrisburg (Skyline View)**  
7733 Hillcrest Ave., Harrisburg, Pa.  
Rev. John Arthur Brubaker (7717 Hillcrest  
Ave., 17112)

**McMinnville (Rolling Acres Community Church)**

McMinnville, Tenn. 37111  
Rev. Gerald Wingert (401 Pace St.)

**Ontario**  
1205 Baker Ave., Ontario, Calif. 91762  
Rev. Aaron H. Stern (1549 Bonita Court)

**Orlando**  
745 Holden Ave.  
Orlando, Fla. 32809  
Rev. Maurice Bender (741 Holden Ave.)

**Phoneton**  
Phoneton, Ohio 45355  
Rev. Elam O. Dohner (Box 95)

**Roanoke (Valley View)**  
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N.W., Roanoke, Va. 24019  
Rev. Orvin White, Jr. (509 Elden Ave.,  
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**Smithville (Pomeroy Chapel)**  
Smithville, Tenn. 37166  
Rev. W. C. Crook (Third Street)

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John L. Ebersole, Unit Leader  
Mr. and Mrs. Lewis P. Miller  
Arnold J. Milne  
\* Other personnel serving in Voluntary Service  
are listed under the unit to which assigned in  
other departments of DIRECTORY.

#### Serving Under MCC

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Port-au-Prince, Haiti, West Indies.  
Michael Brown, Mennonite Center in East  
Africa, Box 7596, Nairobi, Kenya.  
Douglas Martin, Bureau of Churches and  
Missions Protestantes En Afrique Centrale,  
79 A. Ave., Marnix, Bruxelles 5, Belgium.  
Mr. and Mrs. Donavon E. Nissly, P. O. Box  
30553, Kenyatta College—Higher Secondary  
Division, Nairobi, Kenya.  
Marlin K. Stoner, Woodland School, 9 East  
Columbia St., New Westminster, British  
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Mr. and Mrs. Norman Wingert, Box 168,  
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gelical Alliance Mission)  
Dale Keefer, MACV/Cords Region 1 Refu-  
gee Division, World Relief Division, APO San  
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sion)  
Lois Raser, San Salvador, Zacatecas, Mexico.  
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Dr. and Mrs. Alvan E. Thuma, Lusaka  
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Harriet Trautwein, APO 24, San Juanito,  
Chihuahua, Mexico (Mexican Evangelistic  
Mission)  
Mr. and Mrs. Carl Wolgemuth, c/o Inst.  
Linguistico de Verano, Apdo. 22067, Mexico  
22, D.F. Mexico. (Wycliffe Bible Translators)

# MOTIVATED AND INVOLVED

Robert Schmidgall

Why is 14-year-old Jim such a discipline problem in class? What is wrong with Dan and Sue, the young married couple who only spasmodically attend church, but who as teens were active Christians? For what reason do those faithful adults, who never miss Sunday school, fail to reach other people for Christ? Why hasn't our Sunday school grown in numbers? And why doesn't it bring more souls into the Kingdom?

All of these questions can be summed up in one: How can I as a Sunday school worker motivate my pupils?

It seems that most situations have key words or phrases relating to them. When we study books of the Bible, we look for key words. Historical events are usually marked by someone's words, such as General MacArthur's promise, "I shall return." The key words in this question are: motivation, involvement, and outreach.

The objective is *involvement in outreach*. The methods we use in obtaining the objective comprise *motivation*.

While we need to recognize that troublesome Jim needs motivation, as do unpredictable Dan and Sue, the unfruitful adults, and the anemic Sunday school, it is more important to realize that they need a specific motivation.

First, we'll look at what we want to accomplish which basically is outreach. Many projects and good intentions fail because they operate on the wrong premise. For instance, an alcoholic may decide to quit drinking, but he fails because he attempts to do so on the strength of his willpower only. His intention is good, but his supposition that he can quit in his own power destroys it. Similarly, the foolish man in Matthew 7 had a beautiful home, but it crumbled because it was not built on the right foundation.

What is the basic premise in outreach? It is that people without Christ are lost. Many well-intentioned programs fail because they do not consummate in this basic premise. To try to get workers or pupils to bring others to Sunday school merely for a prize in a contest or to increase our number does not satisfy their basic spiritual need. They must see it result in bringing that person to a meaningful life in Christ.

Once any Christian begins to experience the thrill of influencing someone else to accept Christ as his Saviour, motivation to involvement perpetuates itself. Jesus made it clear that this was the basic premise: "I have chosen you and ordained you that ye should go and bring forth fruit" (John 15:16). Fulfillment comes to the Christian only when he sees this happening in his life. Therefore, before we can motivate him we must gain a clear picture of the fact that outreach is only meaningful when it reaches souls for Christ.

Let's then restate our premise: by outreach, we mean "activity which finds its end in relating Jesus personally to others."

The second objective is *involvement* in outreach. Dan and Sue, the young married couple, have lost their sense of involvement, and with it they have lost all motivation. What is the difference between the young teen-ager who sits in class with a bored look, and the one next to him who is attentively listening. Somehow, one has become involved, and the other has not. Involvement speaks of *doing, feeling, and knowing*. The Bible speaks of being "doers of the Word, and not hearers only." Sunday school members can be effective in outreach only by *doing* or by being involved. As pastors, superintendents, teachers, and workers, we are faced with the challenge to involve our pupils even though they often live in the middle of a society that is uninvolved.

Therefore, our objective must be clear: we want to get people "wrapped up" in reaching others for Christ. As we relate our efforts and projects in Sunday school to this objective, then we will find ourselves succeeding in lasting motivation. As Jesus said, "Your fruit shall remain" (John 15:16).

How can we motivate our members to fulfill this objective? In a generation of substitutes, synthetics, and gimmicks, it is easy to think that the same can apply to Christianity; but there are no short-cuts to this kind of involvement. Motivating individuals to become involved in outreach is simple, but it is not easy.

The highest form of motivation is *example*. Jesus said that He came to show us the Father. We understand God because Jesus demonstrated Him. Someone once asked Gandhi of India to summarize his message to the world, to which he replied, "My life is my message!"

The best way to motivate your Sunday school students to become involved in outreach is to *show* them how. If a pastor wins souls, his people will begin to win souls. If a Sunday school teacher witnesses for Christ, his students will begin doing the same. *Like* begets *like*. Pew warmers produce pew warmers. Church goers produce church goers, and soul winners produce soul winners.

Another form of motivation is *experience*. A baseball player becomes a confident professional through years of experience. He starts out crudely, but because someone provides motivation, he keeps going until he masters the game.

Expose those with whom you are working to experiences of outreach, and that experience will become a motivation. But an experience motivation is contingent on example. That Sunday school member will only gain the experience if there is someone to show him how. Jesus showed His disciples how to heal the sick, or to win men to God. Paul took Timothy on tour with him to gain experience by example. Take a student with you to visit a

(Continued on page fifteen)



## Points to Ponder

### When Literature is not a "mass media"

"In some respects," writes Dr. Jack McAlister of World Literature Crusade, "literature evangelism has a more intimate touch than the mass-meeting approach . . . While literature is mass-produced—three tons a day [by WLC]—and distributed on a vast scale—one million people a day—the results could never be considered 'mass-produced.' The mass media factor has to do only with the preparation of the material since the recipients are being confronted with the claims of Christ one at a time."

This is especially true of the Every Home Crusade conducted overseas by WLC with which some of our churches overseas have been cooperating. The Every Home Crusade is a "systematic house-to-house distribution program" which welcomes the participation of all evangelicals in the area where it is operating.

### But still to be remembered . . .

—as Editor Paul Rees of *World Vision Magazine* (March 1967), so pointedly asserts is the fact that "The fleeting Christian proclamation is not enough; there must be the abiding Christian presence: churches that are alive and multiplying, witnessing, worshipping, serving, persuading." It is a wonderful achievement to get Christian literature in every home in a pagan country; but if Christians in the missionary-sending countries get the idea that the country is thereby *evangelized*, that idea is an "unhappy by-product of the achievement."

We warmly appreciate Christian literature and believe that nothing can take its place in the area in which it functions. However, as our own missionary, Thelma Book, wrote recently in "Literature? Yes, but . . .," *Evangelical*



*Visitor*, July 14, 1969, Page 14), "... a literature ministry alone, without years of prayer and toiling and weeping over people very seldom results in true conversions and a lifetime of commitment to Jesus Christ."

Commenting on the statistics of conversions as reported for Africa by a literature society, one of our missionaries says, "In some cases our members, perhaps pastors for many years, took advantage of free correspondence offers and took courses offered by literature societies. Were they then counted as 'converts'? Probably."

Continue to support the literature ministries; literature is a great *tool* in the hands of dedicated men and women. Only remember that the dedicated men and women also need support!  
mck

## WORLD LITERATURE SUNDAY

October 19, 1969

### A Day to Stress Literature

—the value for young and old in our own congregations to "give attendance to reading." Reading what?

In schools today our young people are being pushed to read, read, read. Far, far too often, the reading of evangelical classics is neglected. Can the church afford this? Will great men of God among the laity and among the ministry be developed if the life is so crowded that there are no times—not even Sunday afternoons and evenings—for steeping the soul in the writings of great men of God, along with meditation and prayer? The appeal is to hearers of all ages to encourage one another in such reading, to discuss such works, to quote them aptly, to recommend them to others.

### A Day to Stress Literature for the World

—to pray for our missionaries, *all* more or less directly contributing to the spread of literacy, a prerequisite to a literature program;

—to pray that they may be imbued with the Holy Spirit in creating, distributing, and encouraging the reading of Christian literature;

—to pray that national Christians may be inspired and trained to produce literature especially adapted to their people;

—to *give* to support the missionaries in the various programs connected with literacy and literature distribution.

BCM Office

## CHRISTMAS GIFTS

NOW is the time to act if your group or your congregation wants to take up an offering as a Christmas gift to your missionaries or Volunteer Service workers abroad.

Such gifts are tax-deductible; person-to-person gifts are not. ALL CHRISTMAS GIFTS for personnel overseas should reach the Missions Office on or before November 15, in order to be processed for sending overseas in time for distribution before Christmas. This is a considerable task for the offices here and overseas and requires time. A task gladly done, however!

### DON'T TAKE RISKS!

Money lost on the way does not help your overseas friend—no matter how good your intentions. The safest way to send money to our mission fields is through the Missions Offices.

#### (UNITED STATES)

Brethren in Christ Missions  
P. O. Box 149  
Elizabethtown, Pa. 17022

#### (CANADA)

Brethren in Christ Missions  
Route 1  
Stevensville, Ontario

## Congress Glimpses

(Continued from page five)

God's springtimes, you will find, of course, a variety of effects. No two cases are exactly alike. Yet I think it is right, even as I think it is significant, to say that they have one thing in common: the changes are taking place—the rusty traditions that are being either broken or brightened, the new vitalities and sensitivities that are surfacing, the old attitudes that are being replaced, the ruptured relationships that are being healed—are all being undergirded through exercises and disciplines that belong to the interior life. Is it the East Harlem Protestant Parish in New York; or the Church of our Savior in Washington; or, also in Washington, Fourth Presbyterian Church; or First Methodist Church, Germantown, Pennsylvania; or the "Knoxville Experiment" in Tennessee; or St. Stephen's Episcopal Church in Houston; or the First Church of the Nazarene in Pasadena, California, to name only some out of many? Whatever new ground is being visibly broken has beneath it a subsoil of rediscovered prayer vitality, new dimensions of relevance and power in the Bible, new applications of forgotten or neglected ways to sanctity and integrity of living.

\* \* \* \* \*

If the journey inward has the effect of laying us low, shattering us, silencing our easy glibness, decontaminating us where pride has poisoned us and self-sufficiency has infected us, all the better. Some of us who are called leaders may have thought we were growing when we were only swelling!

\* \* \* \* \*

Most people listen *selectively*. Some listen *negatively*. Too few listen *attentively*. We listen selectively when we tune in the stuff that confirms our prejudices, and we tune out the material that challenges or rebukes them. We listen negatively when our general predisposition is to find some-

thing wrong with almost everything that anyone else tries to tell us. We listen attentively when we try to put ourselves in the other person's (or the other group's) place, not necessarily committed to agree but committed to be open, and prepared if need be to make new decisions in response.

\* \* \* \* \*

In Bishop Stephen Neill's *The Unfinished Task* there is a moving passage in which he tells us that in the part of India he knew best hundreds of foreign missionaries have worked through the years. Of these only two have an eminent and secure place in the memory of the Indian Church. Neither one was brilliant. Both rendered faithful service. Yet each is remembered for one quality in particular: "he was a saint." The Bishop follows with a sentence for the missionary that searches like an X-ray: "Unless he stands out, amidst the low level of devotion which is all too common in the Church, by a conspicuous and recognizable likeness to Christ, perhaps he would have done better to stay at home." Whether this Christlikeness comes as sudden gift or slow growth (or a combination of both), what is certain is that it will never come apart from the sanctifying energies of the Holy Spirit.

## Motivated and Involved

(Continued from page thirteen)

prospect, visit a shut-in with your class, or assign a visit to one of your class members.

Third, motivation also comes through *explanation*. Of the three, this is the most-used, but not necessarily the most effective.

We do a lot of explaining in the Sunday school class, in staff meetings, preaching, and so forth, and wonder why people do not get involved in outreach. It is because explanation or teaching is only effective through experience and example. You can only teach something if you know how it works yourself, and you can only learn something by trying it.

Therefore, motivation by explanation will be effective when the one doing the explaining not only has studied diligently, but has also learned through experience, and demonstrated by example.

Motivate means to "provide with a motive; to incite; to impel." Look at Jesus' mission on earth. He spent three and a half years providing the disciples with a motive through (1) example, (2) experience, and (3) explanation. But it is also important to realize that He incited and impelled them, or aroused them to action through the Holy Spirit's outpouring on the Day of Pentecost. Jesus left us a perfect example. We can activate others by providing them with a motive, but then the Holy Spirit must incite and impel them through His power. He is the final motivational thrust to being involved in outreach.

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## From the Editor

(Continued from page two)

The Contemporary Scene includes a news report on the U. S. Congress on Evangelism and an interesting innovation in the stewardship of the church's resources.

The next issue will feature a Thanksgiving Season article as well as an observation by one of our Bishops on what the U. S. Congress on Evangelism says to the Brethren in Christ.



# Pulpit and Pew

## You and Your Pastor

Melvin H. Snyder

The attitude of a people toward their pastor often determines the success or failure of a church in the community. It seems that in America we have developed a favorite indoor (and outdoor) sport: that of criticizing our leaders. This is sometimes projected into the church's activities. It is considered a part of democracy and, within limits, no doubt, serves a useful purpose. However, when it is carried to the point of evil speaking, judging of motives and lack of respect for an office, it becomes a sore evil which serves no useful purpose and is certainly contrary to God's Word. Proper attitudes maintained between people and pastor and, conversely, between pastor and people will open the door of blessing upon the church and, through the church, upon the community.

Proper concepts of the pastor's function within the church can greatly aid the parishioner in maintaining right attitudes toward his spiritual shepherd. Let us look at a few:

First of all, the parishioner should recognize that the pastor is a man called of God. In Hebrews 5:4 we read, "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." While the Hebrew writer here refers more directly to Jesus Christ as a high priest after the order of Melchisedec and the Chief Shepherd and Bishop of souls, yet the basic truth applies to every under-shepherd. God has ordained that His people shall have shepherds who care for their souls (Hebrews 13:17). This plan for the preservation and development of God's people did not originate in the mind of man or in the counsels of some church authority, but, rather, in the mind and heart of God. Therefore, God calls men to this holy ministry—the highest of all callings. These men are required of God to give themselves to the ministry of the Word and prayer.

Second, the parishioner must recognize that his pastor is solemnly charged to be fair in discharging these responsibilities to all the flock; therefore, do not expect special attention or deference above other members. Do not be surprised when he refuses to side with your little clique in opposition to some other group or individual in the church. "He that ruleth over men must be just, ruling in the fear of God" (II Samuel 23:3). St. Paul solemnly enjoined young pastor Timothy, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality (I Timothy 5:21).

Third, recognize that your pastor is called to be a faithful steward of the mysteries of God (I Corinthians 4:1, 2).

For one thing, he is called to be faithful in warning. All too often this is a lost note in the modern pulpit and is unwanted by those who only desire to be comforted. It is true, your pastor is to preach Christ and the comforts of the gospel; but how? St. Paul, the mightiest of preachers, testified, "Whom we preach, warning every man and teach-

ing every man in all wisdom; that we may present every man perfect in Christ Jesus" (Colossians 1:28). Notice, warning comes before teaching. In these terrible days of drift and compromise, saints, as well as sinners, need to be warned. It is the first duty of your pastor. Thank God that he has the courage to do so.

Your pastor is also appointed by God to faithfully feed the souls of those committed to his charge. "I urge you then to see that your 'flock of God' is properly fed and cared for. Accept the responsibility of looking after them willingly and not because you feel you can't get out of it, doing your work not for what you can make, but because you are really concerned for their well being" (I Peter 5:2, *Phillips*).

Again, your pastor is enjoined to faithfully teach God's people. He is to be "apt to teach"—an instructor in righteousness, prepared to every good work. As a concerned layman, you should hear his preaching and instructions with all readiness of mind; then, like the "noble Bereans," search the Scriptures to see whether these things be so.

In the pastor, you also have a faithful intercessor. Like Paul, his prayers ascend to God "night and day" for those committed to his charge. Often while his people sleep, the true shepherd is engaged in intercessory prayer. A faithful pastor, chided by his wife because she found him lying on the floor engaged in intercessory prayer during the chill of the night, replied, "Oh, woman, I am responsible for 3,000 souls, and I know not how it is with many of them."

Fourth, and lastly, recognize that your pastor is called to be fruitful; therefore, join with him in his quest for souls. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6). Make good use of your opportunity to support him with your love and prayers, thus increasing his effectiveness immeasurably.

Some years ago, a pastor reported that four of his leading laymen met every Saturday night to join him in prayer for the success of the Sunday services. No matter how long or short the time, they did not depart until God had given the assurance that souls would be saved. Sometimes they continued all night in prayer. Is it any wonder that the church experienced continuous revival? The time has come when just such desperate effort is needed to bring revival and blessing to many churches.

God grant that the heart cry of every pastor may be, "Give me souls, or I die"; and let every layman join in that cry until victory comes to every local church.

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## The Growing Sunday School

(Continued from page three)

frustrating to a teacher as to have a small room, crowded with fifteen or twenty pupils all trying to out-shout the other. Be practical in your approach. Anticipate big things and be prepared to carry them out.

Above all, remember to glorify Jesus Christ. Show your Sunday School members, old and young, that Christ cares for them. The surest success for any Sunday School is this: Make sure that men find Christ. When they do, they will return and bring others. You will have built your Sunday School attendance, and above all, added to the family of God.

The writer is a General Superintendent, The Wesleyan Church.

# The Contemporary Scene

## Evangelicals Face the Future

Churches are doing poorly in evangelism "because we are dependent upon human means rather than upon the Spirit of God."

Those words from Honorary Chairman Billy Graham of the U. S. Congress on Evangelism in Minneapolis Sept. 8-13 launched the six-day spectacular which drew nearly 5,000 men from 95 denominations in 50 states for the first interdenominational national effort of its kind.

Chairman Oswald C. J. Hoffmann, radio preacher of the Lutheran Hour, admitted at the opening press conference that evangelism has a "bad odor" because "some find the very idea of a personal commitment to Jesus Christ resentful." He added: "We are not self-righteous snobs. We don't want everyone to become like us. We want them to become like Him."

In the first position paper, delivered by Graham's associate Dr. Leighton Ford, the key word was "revolution." "I agree with Karl Marx," Ford declared, "the world needs to be changed." His paper, "The Church and Evangelism in a Day of Revolution," spearheaded a day of Church-in-Action workshops at the Municipal Auditorium. Three black church leaders appealed for interracial understanding and progress in lifting Negroes to first class citizenship in America. They were the Rev. Tom Skinner, Harlem-based black evangelist, the Rev. Nelson Trout, local Minneapolis

clergyman, and the Rev. Howard O. Jones, Graham associate. "For God's sake," Mr. Trout pleaded, "give the black ministers a place to stand in the church today!"

A Nazarene expressed dismay at the emphasis on social action which kept surfacing; a Mennonite said his fellow churchmen cringed at the "God and country" emphasis at the opening service when the national anthem was sung and the flags paraded; a radioman banged his fist to emphasize his support of social action—"the only method by which Christ fulfilled His ministry"; a spokesman for the American Indian Movement demanded an end to "brainwashing" of his people; and a hippie described the delegates as "insincere."

A young man and woman from the hip scene angered a cluster of vocal delegates when an usher unwisely ejected them. They were re-admitted amidst extended applause. Said Graham, whose life had been threatened earlier in the day: "I think we handled it poorly; I think I handled it poorly. I apologized to them in my room afterward. I would like now to publicly apologize to them for what happened . . . It's our prayer that they will find Christ." The young man had walked to the platform asking to speak with Dr. Graham.

Mrs. Graham told some 4,700 beautifully attired and radiant women at a luncheon that "God can take old witches like we are and make us what He wants us to be . . . if we let Him."

—An EPA Release

## Ecumenical Masonry Building One For All

In the rolling green hills of Maryland between Baltimore and Washington a new experiment in urban living is rising. Called Columbia, the model city will feature a 25,000 square foot building that may have revolutionary significance for religion in America.

The new center will house under one roof congregations of the Presbyterian, Methodist, Lutheran, Baptist, Unitarian, Roman Catholic and Jewish beliefs.

Each congregation will have its own minister, conduct its own service of worship, and carry out its own program of calling. Each will operate as if it owned the building.

The scheme of the sociologists planning the model, self-contained city is to eliminate the scandal of duplicating expensive quarters for every faith represented by the residents of Columbia. By sharing one physical plant the seven religious bodies will be able to save an enormous amount of money—funds which would otherwise be spent on mortgage payments, insurance, utilities and maintenance.

The money saved will theoretically be available to support community service projects, religious education, youth activities and family service counseling services.

The experiment in Columbia is designed to find an answer to the outrageous preoccupation of most congregations with real estate. America's Christians and Jews now hold more than \$100 billion in buildings and property, according to estimations, and are adding to this massive investment in bricks and mortar at the rate of \$1 billion a year.

Even a modest church today costs \$200,000 and up, leaving many congregations struggling with heavy burdens

of debt. Time and energy poured into facilities could otherwise be diverted into the service of humanity and evangelistic outreach.

Columbia's interfaith venture, hopefully, will show how to eliminate wasteful and unnecessary duplication in the building of churches and synagogues.

The building, designed by Boston architect A. Anthony Tappe, offers four multi-use worship spaces with seating capacities ranging from 70 to 600. Thus four services can be held simultaneously. With cooperative scheduling the religious center is expected to accommodate 20 or more services in one week end.

—EPA Release

## Property Versus People

There's something worse than contempt for property and that's contempt for persons!

So far as Jesus Christ is concerned you cannot pile enough property together to equal the value of one man. Any man!

Jesus didn't love property. He loved people, and used property. We tend to use people, and love property.

Jesus did not die for property. He died for people!

Property has its place in the Christian view of life. It is to be treated as a trust from God. It requires careful stewardship. It is to be used to the glory of God . . . And the benefit of persons!

Handled any other way, it becomes a curse!

The value of one man, any man, is incalculable. All the wealth of the world does not add up to the worth of one man!

—Richard C. Halverson

# CHURCH NEWS

## ALLEGHENY CONFERENCE

Miss Erma Hare left Olmstead Airport, Harrisburg, Pa. September 29 for India where she has already spent 22 years in missionary work. She is a member of the *Carlisle Brethren in Christ Church*.

The *Five Forks Church* reports there were three baptized Sunday evening August 31 and three welcomed into the membership of the church.

September 14 the *Five Forks Church* featured Christian College Emphasis: "The Role and Ministry of the Christian College in the Life of the Church." Representing a parent of graduates was Mrs. Alma Wenger. Mary Socks spoke as a graduate of Messiah College and Christian McIntire spoke as a student in college.

The *Grantham congregation* reports that Miss Judy Barr left September 17 for Haiti and missionary service.

An unusual service of installation was held Sunday morning, September 7 at the *Grantham Brethren in Christ Church* when Rev. Paul Hostetler, formerly of Toronto, Canada, was installed as Associate Pastor of the Church. The service was in charge of Pastor LeRoy B. Walters and the installation was conducted by Bishop Henry A. Ginder, bishop of the Allegheny Conference.

A Home Life Conference was held September 14 at the *Hollowell Church* with Dr. Harold Engle and Rev. and Mrs. Paul Snyder among the speakers.

September 6 and 7 the *Mechanicsburg, Pa. Church* featured a Youth/Homebuilders Conference. Rev. Sam Dalton and Dr. Vernon Phillips were speakers.

The *Saxton, Pa. congregation* had a busy summer with Vacation Bible School June 3-13. The average attendance was 126 and the offering of \$67.00 was given for "Tents for Evangelism." The Saxton Crusaders sponsored an afternoon and evening program June 22 by the Lebanon Valley Gospel Band. A cook-out was held June 3 on the parsonage lawn for the five high school and one college graduates.

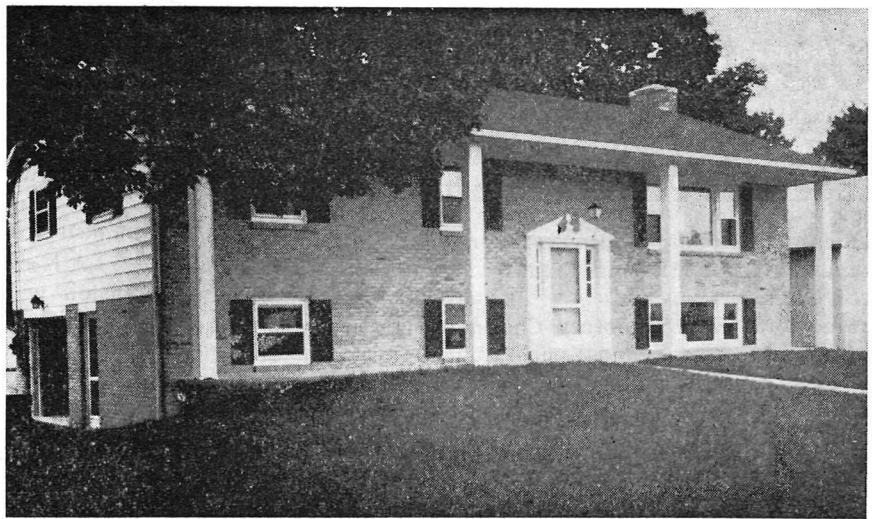
Mr. and Mrs. Merle Ritchey celebrated their 25th wedding anniversary June 23. The Ritcheys attend the *Saxton congregation*.

## ATLANTIC CONFERENCE

The *Cross Roads Church* reports a baptismal service Sunday afternoon September 21 for four.

The *Elizabethtown, Pa., Church* featured three Missionary programs: At a WMPC meeting, Miss Erma Hare, India, reported on the literature, reading and book room ministry at Sahara; Rev. Carl Ginder spoke at midweek service, August 27, prior to returning to Africa, August 29; then in evening vespers August 31, Dr. Lowell Mann gave a most informative report on medical and general ministries in India and showed pictures of the work there.

A joint Christian Worker's Service—*Cross Roads, Maytown and Elizabethtown* was held in four evening sessions: September 29—"Evangelism and the Sunday School" by Bishop Henry A. Ginder; September 30: "Commitment and the Sunday School" by Rev. Wilmer Heisey; October 6 and 7, "Concept Teaching" and "Change and the Sunday School," both by Rev. Donald Shafer. The host congregation was *Cross Roads*.



The newly built and dedicated parsonage of the Manheim congregation.

Reported from the *Manor congregation, Pa.*: The congregational Council elected a group of five to serve and guide the Sunday school through the coming year.

August 24, the youth director of *Manor*, John Yeatts, preached his farewell sermon. He and his wife left for further studies at Princeton.

The *Mt. Pleasant congregation* united in praise on Sept. 14 with a unique display of the bounties of the earth before us. In appreciation of a bountiful harvest there was brought together a large table filled with food items. In this atmosphere we were privileged to have Bishop Charlie Byers speak to us from Gen. 1 and Psa. 107 on the theme "Our Good Earth" stimulating us with the truth of how our God created everything good.

A cash offering was taken to provide help for the recent flood victims and channeled through Mennonite Disaster Service. The food was given to three needy families in the community. We anew realized the many blessings we have and the undeserved favor to us by our God from whom all blessings flow.

The *Pequea congregation* enjoyed an informative challenging Missionary Conference September 6-7. Speakers were Mr. and Mrs. Clarence Musser, Rev. Earl Musser—from Africa and Miss Erma Hare and Dr. and Mrs. Lowell Mann from India.

The *Palmyra Church, Pa.*, enjoyed a missionary service the evening of September 14 starting at 6:00 P.M. Dr. and Mrs. Lowell Mann showed slides "A Trip to India" and Rev. and Mrs. Mervin Brubaker showed slides "A Trip to Zambia." Later in the evening Miss Dorothy Gish spoke on "Mark the Man Mark" and Dr. Robert Worman gave a message on "A Call to Commitment."

## CANADIAN CONFERENCE

There were three pastoral installations in the *Canadian Conference* recently. August 24—Pastor Andrew McNiven at *Heise Hill*; Sept. 7, Pastor Kenneth Engle at *Bridlewood* and Pastor Howard Tyrell at *Walsingham* September 7 also.

September 9 saw Rev. and Mrs. William Charlton off to England to visit Rev. Charlton's land of birth.

## CENTRAL CONFERENCE

September 7, Jerry Zook, of Trinity Seminary, Illinois, preached at the *Bethel Church, Merrill*, Michigan concerning Baptism. In the afternoon seven teenagers followed the Lord

in this rite. Rev. G. G. Lyons and Rev. Richard Royer were in charge.

September 26-28 was a time of spiritual refreshment for the *Mooretown Church*, Michigan when Rev. Samuel Lady, a former pastor of the congregation, ministered to them.

September 27-28 was the time of the Indiana Missionary Conference. Speakers were Joe Haines, a relief worker in Jordan and Fred and Grace Holland, missionaries from Rhodesia and Zambia, at the *Nappanee Church*.

The ordination of Pastor Marshall and Mrs. Poe took place at *Cassopolis, Michigan*, October 5.

## PACIFIC CONFERENCE

September 17 Rev. Subodh Sahu, a Christian leader from India, and friend of the Charles Engles and our missionaries in India, spoke in the *Upland, California church*. August 31 Rev. Alvin Burkholder, just back from an extended tour of Africa, spoke in the evening service on "Missions in Africa as I saw Them."

## Births

ADAMS—Malynda Lynette, born August 21 to Mr. and Mrs. Norman Adams, Phoneton, Ohio congregation.

BUTLER—Lorie Ann, born August 10 to Mr. and Mrs. Ralph Butler, Mechanicsburg congregation, Pa.

FOOR—Michael Dean, born August 29 to Mr. and Mrs. Philip Foor, Shermans Valley congregation, Pa.

GRACE—James Clifford, Jr., born June 20 to Mr. and Mrs. James C. Grace, Sr., Shermans Valley congregation, Pa.

KRATZ—Miriam Rebecca, born June 28 to Rev. and Mrs. Arlan Kratz, Saxton congregation, Pa.

HEISEY—Anthony Roy, born August 9 to Mr. and Mrs. Lloyd R. Heisey, Cross Roads congregation, Pa.

HENRY—Keith Patrick, born June 24 to Mr. and Mrs. Glenn Henry, Mt. Pleasant congregation, Pa.

MUMMA—Kent Eugene, born September 3 to Mr. and Mrs. Clair Mumma, Mt. Joy, Pa., Mt. Pleasant congregation.

NEFF—John Stephen, born August 16 to Mr. and Mrs. Carl Neff, Cross Roads congregation, Pa.

NEUMANN—Richard Alan Neumann, born June 14 to Mr. and Mrs. Harold C. Neumann, Perkiomen Valley congregation, Pa.



## That is Roxbury Holiness Camp

1969

*Simon Lehman, Jr.*

One hundred and ten acres, owned by the Brethren in Christ Church, situated along Pa. Route 997 near Roxbury, Pa., and graced by the presence of God—that's Roxbury Holiness Camp.

Mountains rising to the west, two rolling streams, winding trails, springs of water, foot bridges, trees, acres of deep green with children playing—that's Roxbury Holiness Camp.

Three tabernacles, a large dining hall, snack stand, book room, prayer chapels, five buildings for administration, maintenance, and personnel comfort, more than fifty cottages, a guest house, a home for the caretaker, a ten room motel—that's Roxbury Holiness Camp.

In constant use from spring to fall, highlighted by the camp meeting held during the first full week in August, young and old alike sharing its beauties, inspiration, and challenge—that's Roxbury Holiness Camp.

**TASKER**—Ronald Lee, born August 29 to Mr. and Mrs. John Tasker, Silverdale congregation, Pa.

**TAYLOR**—Melissa Kay, born April 29 to Mr. and Mrs. Eldon Taylor, Shermans Valley congregation, Pa.

**THOMAS**—Dulce Malene, born June 28 to Mr. and Mrs. Kenneth Thomas, Saxton congregation, Pa.

**SLAGENWEIT**—Heather Nicole, born May 9 to Mr. and Mrs. Gerald Slagenweit, Martinsburg congregation, Pa.

**WEIST**—Stacy Dean, born July 8 to Mr. and Mrs. Seibert Weist, Shermans Valley congregation, Pa.

**WINGER**—Donald James, born June 2 to Mr. and Mrs. James Winger, Clarence Center congregation, New York.

## Weddings

**KEELY-DAGEN** — Miss Kathy Diane Dagen, daughter of Mr. and Mrs. Abram Dagen, Conestoga, Pa., became the bride of Mr. Philip A. Keely, Souderton, Pa., September 13, 1969. The ceremony was performed in the Pequea Brethren in Christ Church by Rev. Cyrus G. Lutz, assisted by Rev. John A. Byers.

**MUSSEY-FISSEL** — Miss Cara Dawn Fissel, daughter of Mr. and Mrs. Dale C. Fissel, Dillsburg, Pa., and Mr. Charles Wesley Musser, son of Rev. and Mrs. David W. Musser, Mechanicsburg, Pa., were united in marriage August 30, 1969 at Bellevue Park Brethren in Christ Church, Harrisburg, Pa. The ceremony was performed by the groom's father, assisted by Rev. John K. Stoner.

**MUSSEY-HELFRICK** — Miss Eileen Helfrick, daughter of Mr. and Mrs. Isaac Helfrick and Glen Musser, son of Mr. and Mrs. Elias Musser were married June 14, 1969 in the College Chapel, Grantham, Pa. by Rev. Paul L. Snyder.

**STONER-GROVE** — Miss Dena Faye Grove, daughter of Mr. and Mrs. Walter Grove, Greencastle, Pa., and Mr. Floyd E. Stoner, son of Mr. and Mrs. Jess B. Stoner, Mechanicsburg, Pa., were united in marriage August 23, 1969 at St. Luke's Episcopal Church, Mechanicsburg, Pa. The ceremony was performed by Rev. C. F. Eshelman, assisted by Bishop Henry A. Ginder and Rev. S. Lane Hostetter.

Dynamic preaching, gospel singing, fervent praying, and constant rejoicing in the Lord—that's Roxbury Holiness Camp.

The messages by Brothers Harold Sheets, Arthur Climenhaga and Samuel Dalton along with others were direct and definitive. God spoke through these men to attentive audiences.

Missions Day was again a high day of the camp with a presentation of reports, requests and recruits. The teen camp, children's camp and ministers-missionary meetings resumed in normal fashion.

We praise the Lord for His saving, sanctifying and healing powers which were manifested so clearly among us. Bishop A. M. Climenhaga stated several times that he believed in camp meetings and that we might as well write "Ichabod" above our church if camps such as Roxbury ever die.

**ZIMMERMAN-MUMMA** — Miss Geraldine Mumma, daughter of Mr. and Mrs. Owen Mumma, Mt. Joy, Pa., became the bride of Mr. Eli W. Zimmerman, son of Mr. and Mrs. Eli Zimmerman, Sr., Ephrata, Pa. The ceremony was performed September 6, 1969 by Pastor Earl Martin, Jr., in the Lancaster Brethren in Christ Church.

## Obituaries

**BENNER**—Milton Ernest Benner, Souderton, Pa., 84 years, died August 21, 1969 at the Grand View Hospital, Sellersville, Pa. He had lived in Chicago, Illinois for 42 years. Due to ill health he return home April 14, 1969.

He was converted and baptized at the Buffalo Mission when he was a young man and later attended our mission in Chicago. He was a member of the Brethren in Christ Church. He is survived by one sister, Miriam and one brother, George, both of Souderton, Pa.

Funeral services were held at the Moyer Funeral Home, Souderton, with Pastor A. D. M. Dick officiating, interment in the Silverdale Cemetery.

**GRAY**—Howard James Gray, son of Alfred and Emma Booker Gray, was born in Green County, Ohio, October 9, 1904, passed away August 10, 1969.

On May 24, 1924 he was united in marriage to Lucille Myers of Dayton, Ohio. He was converted Feb. 13, 1963 and remained a faithful member of the Brethren in Christ Church until his death. He is survived by his wife and four daughters: Mrs. Betty McFadden, New Carlisle, Mrs. Margaretta Wiley, Miamisburg, Mrs. Barbara Sweeney, Medway, Mrs. Joyce Crum of Bellbrook; three sons: Howard, Miamisburg, Donald, Santa Monica, California, and Raymond of Dayton, Ohio; also 19 grandchildren and 6 great-grandchildren. Funeral services were conducted from the Morris Sons Funeral Home with Rev. Ohmer Herr in charge assisted by Rev. E. J. Rohrer. Interment was in the Willow View Cemetery.

**KANODE**—Mrs. Cora R. Kanode, of Martinsburg, Pa., died August 24, 1969 after an extended illness. She was born August 31, 1882, the daughter of William H. and Ellen J. Feather. She married John O. Kanode December 19, 1907. Her husband preceded her in death January 20, 1967. She was a member of the Martinsburg Brethren in Christ Church.

She is survived by four children: Jesse from Wyoming, Ellen, wife of Earl Brechbill, Leora and Elda at home. Also 10 grandchildren, 12 great-grandchildren and two brothers.

Funeral services were held from the Martinsburg Brethren in Christ Church with her pastor, Rev. Bruce Urey officiating. Interment was in the Fairview Cemetery.

**MITTS**—Jerry Mitts was born October 26, 1967 to George and Verna Mitts. He passed away by drowning August 7, 1969. Surviving are his parents and one sister, Marlene; grandparents and friends.

Funeral service was held in Ostrander Funeral Home, Tillsonburg, Ontario, with Rev. Alonzo Vannatter officiating. Interment was in Kinglake Cemetery.

**PRESSEY**—Mrs. Iva Pressey was born May 27, 1906 in Durham Township to Mr. and Mrs. Frank Esseltine. She was married February 8, 1927 to Mr. Clifford Pressey.

She united with the Brethren in Christ Church at Frogmore in 1935. She passed away July 20, 1969. Surviving are her husband, Clifford, Glen Meyer and two sons: Ray of Ingersol and John at home, two grandchildren, three brothers and three sisters.

Funeral service was held from the Verhoeve Funeral Home, Langton, Ontario with Rev. Alonzo Vannatter officiating. Interment was in Cultis Cemetery.

**SOLLENBERGER**—Mrs. Fannie A. Sollenberger of Fayetteville, Pa., passed away September 11, 1969. She was born December 3, 1889, the daughter of the late Henry O. and Mary Book Wenger. She was a member of the New Guilford Brethren in Christ Church. The widow of the late Rev. Amos H. Sollenberger, who predeceased her December 25, 1950, she is survived by three sons, Paul H., Overhill Drive, John E., Route 8; and Norman W. of Fayetteville, Pa.; one daughter, Mrs. Wilmer Haas, San Jose, California; 14 grandchildren and eight great-grandchildren.

Funeral service was held from the New Guilford Church with Bishop C. B. Byers and Rev. Marlin K. Ressler officiating. Interment in the New Guilford Cemetery.

## News Items

### "Good News" Sets Circulation Record

The most widely circulated book in America today is "Good News for Modern Man," the New Testament in modern English published by the American Bible Society.

The book, written with a vocabulary of around 3,000 words, reached some 17 million copies at its third anniversary this month.

In about 1975 it will be joined by a companion volume, the Old Testament.

### 10,000 At Assemblies Convention Re-Elect Top Executive

A record attendance at the 33rd General Council of the Assemblies of God, held Aug. 21-26, in the Dallas Memorial Auditorium, re-elected the Rev. Thomas F. Zimmerman, 57, as general superintendent of the denomination.

Peak attendance at the convention was set at 12,500 with the official registration set at nearly 10,000.

Dr. Zimmerman, general superintendent since 1960, was re-elected for a four-year term by a 93 per cent vote on the nominating ballot.

### Graham Exposes Terrorist Plot

Extremist groups plan to launch terrorist activities Oct. 1 in a concerted campaign to destroy established order in the nation.

This alarming piece of news was made public by Evangelist Billy Graham, although he did not name the groups. Dr. Graham said he was in contact with militants who told

him they believed the nation had entered into a period of moral decadence and the time was ripe to change their tactics from demonstrations to terrorism.

Some 100 groups "dedicated to destroying what they call the established system" are grouping.

Graham added that the FBI was aware of the activities of the militants with whom he had established dialogue but were hampered in controlling them by court decisions and "the apathy of the American people."

#### Over 200 Anti-Smut Bills Proposed by U.S. Lawmakers

Indignation over obscene mail is growing in the U.S. Congress where more than 200 anti-obscenity bills have been introduced by members of both parties.

Justice department and post office department officials have also urged new anti-smut legislation. More than 234,000 obscene mail complaints were received by the postal department last year.

#### State Begins Distribution of Aid To Non-Public Schools

Non-public schools in Pennsylvania will receive an initial quarterly payment of \$1,212,232 in aid under the State Elementary and Secondary Education Act of 1968.

Secretary of Education David H. Kurtzman said that a total of \$4,848,929 will be given to the non-public schools during the 1969-70 fiscal year. He said that 97 per cent of the 1,178 schools who filed for the aid was Roman Catholic.

#### Conservative United Methodist Clergymen Form Fellowship

A fellowship of conservative United Methodist clergymen has been formed in the Detroit conference of the denomination.

Forty active members and 30 other interested ministers were reported by the Rev. Dorraine S. Snogren of Flint, an organizer of the Evangelical Fellowship for United Methodist Pastors.

The Detroit group identifies itself with a denomination-wide movement begun by the Rev. Charles W. Keyser of Elgin, Ill. Mr. Snogren said the statement of purpose adopted by the Michigan clergymen was essentially that found in the Keyser-edited "Good News."

#### Mission Institute Held For Foreign Students

The first "Indigenous Mission Institute," a one-and-a-half-week seminar designed to aid foreign students in this country in evangelizing their people when they go home, held in Washington, D.C., was enthusiastically acclaimed by participants.

Sponsored by the evangelical International Students, Inc., the institute attracted some 80 students from 18 countries. Most were graduate students in the mid- to late twenties.

#### Fellowship of Brethren Churches Names Moderator, Reports Gains

The Rev. Wesley Haller, Johnstown, Pa., was chosen moderator of the National Fellowship of Brethren Churches (Winona Lake, Ind.) at the denomination's annual conference.

They heard reports that national membership of the denomination reached a record 31,727 in 1968, an increase of 3 per cent over 1967. Sunday school enrollment rose above 41,000 for the first time.

#### Court Denies Amish Religious Liberty Motion

A county judge has found three Amish fathers guilty of violating the Wisconsin com-

pulsory education law in refusing to send their teen-agers to a public high school.

A defense motion to dismiss the charges on the grounds that forcing the Amish into public high schools violate their constitutional rights to religious liberty was denied.

The law does interfere with the religious freedom of the Amish parents and would be unconstitutional if it involved only adults, said Judge Roger L. Elmer. But since it protects the educational rights of children, he added, it "represents a reasonable exercise of the governmental function of the state."

#### Quaker Pacifist Gets Three Years

Robert W. Eaton, 25, a Quaker pacifist who refused alternate service to military duty, was sentenced in Philadelphia to three years in prison. Among the character witnesses appearing for the defendant was Dr. Martin Niemöller, the famed German Lutheran pastor, who was imprisoned for eight years by Hitler for opposing the Nazi regime.

#### Religion in Great Britain Found In "Healthier State" Than in U.S.

Religion in Great Britain is in a "healthier state than in the United States," a Cambridge University professor said in London after returning from an American tour.

Dr. Norman Pittenger, a clergyman of the U.S. Episcopal Church who now teaches at King's College, Cambridge, made the comparison in an article written for The Times of London. He is a former teacher at New York's General Theological Seminary.

#### To Blacks with (Episcopalian) Love: \$200,000

The Episcopal Church, following two days of emotional debate, has indirectly allocated \$200,000 for the Black Economic Development Conference. The action made the Episcopal Church the first major denomination to offer money or recognition to the Negro group that promulgated the Black Manifesto.

#### Dirksen's Death May Scotch School Prayer Issue

It's possible that the death of Everett M. Dirksen may doom the renewal of a fight to have the Supreme Court reverse its decision and allow prayer in public schools again.

The high water mark in the issue may have been reached in 1966 when the Senate voted to table it, Washington observers said.

#### Dr. Laubach Sees Education As Only Cure for Poverty

The only permanent cure for world hunger and poverty is education, missionary-educator Dr. Frank C. Laubach said.

Urging the "one billion Christians of the world" to join in a fight against illiteracy, Dr. Laubach described the illiterate as "the hungry people, the impoverished people, the often violent people egged on by demagogues."

Dr. Laubach, whose "Each One Teach One" teaching concept has taught an estimated 60 million to read, spoke at a dinner held in Syracuse, N. Y., that marked his 85th birthday.

#### WCTU Leader Says Country Must Return to Prohibition

The president of the National Woman's Christian Temperance Union declared in a Detroit speech that Repeal has failed and a

swing back to Prohibition is necessary to halt human and economic losses caused by alcohol.

"It has been said that Prohibition will return when drink and drunkenness adversely affect a majority of the American people, either directly or indirectly," said Mrs. Fred J. Tooze of Evanston, Ill. "I submit that these are such times."

#### Magazine Founded by Wesley Dies, Victim of Rising Costs

The Methodist Magazine, an historic journal founded by John Wesley in 1778, has ceased publication with its August issue—a victim of rising costs.

Simultaneously, reports appeared in the secular press that a group of Methodist businessmen, preachers, scholars and writers was preparing to take over publication of the magazine and re-issue it again in October under a new format.

These reports were denied by a spokesman for the Methodist Publishing House, responsible for publication of the journal which had attained an international recognition as "the family magazine of Methodism."

#### Mary Booth Dies in England, Granddaughter of Army Founder

Mary Booth, granddaughter of the late William Booth, founder of the Salvation Army, died at her home, Finchampstead, England, on Aug. 31. She was 84-years-old. Coincidentally, William Booth's grandson, the Rev. William Emmanuel Booth-Clibborn died in Portland, Ore., Aug. 27 at the age of 76.

#### Reinhold Niebuhr Protests Nixon Religious "Establishment"

President Nixon has "established a conforming religion" in violation of the spirit of the first article of the Bill of Rights, a prominent Protestant theologian charged in an article published in *Christianity and Crisis*.

Dr. Reinhold Niebuhr, professor-emeritus of Union Theological Seminary, compared the East Room of the White House to a "king's chapel" for a "tamed religion" which often seems "even more extravagantly appreciative of official policy" than an established religion, forbidden by the Constitution, would be.

The East Room has been the scene of a series of religious services, involving each of the major American faiths, since Mr. Nixon took office.

"It is wonderful what a simple White House invitation will do to dull the critical faculties, thereby confirming the fears of the Founding Fathers."

Dr. Niebuhr also attacked what he called the "Nixon-Graham doctrine," an idea which he attributed jointly to Mr. Nixon and to evangelist Billy Graham—that "a spiritual solution" must be found for current American problems.

#### Suit Looms on Gideon Bible Distribution in Schools

Court action may result from a controversy which opened when officials began considering distribution of Gideon Society Bibles in public schools in Peterborough, N. H.

It was indicated that the American Civil Liberties Union may take action against the Conval School Board, which some time ago accepted an offer by the Gideon Society to give copies of the New Testament to the Contoocook Valley School District for pupils in grades 5-12, teachers and school libraries.